VOX CHARITATIS:

CONTAINING A

LOUDER CRY

For Bowels of Compassion, to the Lord's Poor Afflicted People.

With a Word of COUNSEL and COMFORT to Them; and a Concluding Word to their

OPPRESSORS.

By a true lover of His truly Sacred Majesty, and all his Faithful Subjects.

Open thy Mouth for the Dumb, in the Cause of all such as are appointed to Destruction. Open thy Mouth, Judge Righteously, and plead the Cause of the Poor and Needy, Prov. 31. 8, 9.

Turn ye unto him from whom the Children of Israel have deeply revolted, Isa 31. 6.

Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy towards thy People: yea, the Fire of thine Enemy shall devour them, Isa 26. 11.

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LOUD CRY

For Bowels of Compassion to the Lord's Poor Afflicted People.

OPPRESSORS.

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VOX CHARITATIS:

Containing a louder Cry, for Bowels of Compassion to the Lords Poor Afflicted People.

WE are informed by the Lord, *Gal.* 6. 7. that it will not be as we shew; *but as we sow, so shall we reap:* and in the second and third verse, are esteemed nothing, if we bear not one anothers Burdens; that is to say, If we feel them not, as if they were on our selves, to help to make them light and easie to him on whom they are; by putting under our helping hand, to enable him to bear them; not knowing how soon our selves also (who are in the Body) *Heb.* 13. 3. may have our own burthen, *Gal.* 6. 5. and need the helping hand of others; and as a Conclusion, *vers.* 10. we are required *to do good to all, especially the Houshold of Faith.* And indeed, *Job* esteemed his Friends *nothing, that saw his casting down, and were afraid,* Job 6. 21. *or were not ashamed to make themselves strange to him,* Job 19. 3. Now regard to the Poor (especially the poor of God's People) is required, with more plenty of Promises, and upon more perils in the neglect thereof, than any act of a Christian besides; and the Lord's distressed Ones, are called *His Poor, Psalm.* 72. 2. & 74. 19. He stiles himself (in especial manner) *The Father of the Poor, the Widdow, and Fatherless, in his Holy Habitation, Psal.* 98. 5. and hath espoused their cry, especially in cases of wrong, or neglect of them, *Exod.* 22. 22, 23. *Ezek.* 16. 49. --- And indeed, the People of the Lord especially, are in this day exposed to greatest poverty, by wayes scarce heard of; in a Land where Righteousness was pretended, but as when there was *no King in Israel, Judg.* 17. 6. And as in all times (for many Reasons) they ought to have the preference in Christian Alms before any, so in this day more than ever; for other poor as they have latitudes in their Nature, so have opportunities now to attend at the door of the belly-gods, who now abound

(as *Sodom*) in their ſenſual Feſtivals; and ſuch poor are now (many of them) transformed into Scullions, Players, Singing-boyes, Prieſts, Sub-Prieſts, Parators, Informers, Jaylers, Trapanners, and ſuch like retinue: Others of them alſo, having generally their liberty of getting their lively-hoods, as their more civil Genius may incline; which latter ſort (whoſe honeſt Callings may not yet with the utmoſt labour obtain a lively-hood) as they are alſo the Subjects of Chriſtian Charity; ſo they either have or can claim, and have the advantage of thoſe conſtant Pariſh Impoſitions, Publick Collections and Allowances for the Poor, throughout the Land, which the Lords Poor, are moſt of them (beyond their Ability) compel'd to pay to; and few of them (how poor ſoever) are ſharers of; beſides, the other poor (in extraordinary Caſe) can have their Briefs, Admiſſions of their Widows and Fatherleſs into Schools and Hoſpitals, and other ſpecial Donations: But, who ſees not the Lords Poor broken in pieces, and driven from their former Callings, and comfortable Societies (wherein they were cared for and ſupported) without the helps aforeſaid; now under the evil eye of almoſt any evil Beaſt in all the Land: And who is ſo much a ſtranger in *Iſrael*, as not to ſee that any of the other poor crew aforeſaid, or others (how prophane or inconſiderable ſoever) may malice his poor Neighbour (who feareth the Lord, by almoſt any impertinent information) into the Goal? where then his Calling is interrupted; and what ever his poor Family ſuffers at home, the mind of his hungry Goaler muſt be fed, with more in a week by Fees and Uſury, for his poor Diet and Lodging, than perhaps he knew how to get for his Wife and Children in a Moneth before; and it may be ſix moneths there, before he may be heard, and ſo doubtly robbed, both of his Calling, and the little Meal he had in the Barrel; Yea, perhaps when heard, he appears before ſuch cruel Judges, as ſhall ſtrengthen his Chain (though he be cleared in the Matter whereof he was firſt accuſed) if he anſwer not their humour, to ſome Abſurd, Illegal, Extemporary Queſtion, in the Breaſt, either of the unjuſt Judge, or by means of any malitious Juſtice, or ſtander by, though the firſt falſe Informer againſt him, (*viz.*) Have you taken the Oath of Obedience? What Church are you of? Are you a fifth Monarchy-man? Will you leave Preaching, or going to Meetings, or the like? Or if he be releaſed, perhaps he hath no ſooner ſetled himſelf again to his honeſt Calling, but is in like cruel manner interrupted, to the loſs of his cuſtom, and diſcouragement of him to ſettle, if he ſhould be delivered; neither can he conſcientiouſly become a Servant, or any Maſter ſo comfortably imploy or depend upon him; becauſe perhaps at the next Meeting to Worſhip his God (which

is deservedly dearer to him than his Life) he is again snatched from the Affairs depending upon him, which are then all at a stand. And for proof of these intollerable Sufferings of the Lords poor People, *London* it self may be a looking-glass into the Land; and by it, you may guess *How the dark places of the Earth, are full of the Habitations of Cruelty, Psalm.* 74. 20. When in the chief City, even under the eye of the Chief, the imperious insolencies of some are such, and so boundless, that many thousand Families, its thought, have been brought to beggery hereby. And many have deserted their Vocations, as thinking themselves most unhappy, to have served seven years, to be free of little in the chief City of the Land, but slavery to Subjects: Left now so free, in absurd and boundless insolency, by which, still poverty increaseth, and the cry of the poor oppressed ones, as it *goeth up daily before God*, so it should enter into our Souls; for God hath so commanded us, and we know not how evil the day may be, and therefore saith *Solomon*, Eccles. 11. 2. *Give a Portion to seven, and also to eight.* And vers. 1. *Cast thy Bread upon the Waters, for thou shalt find it after many Dayes. The Blessings of him that was ready to perish, come upon me*, saith *Job*, *Job* 29. 13. It was well for *Dorcas*, that the poor Widows could shew to *Peter* the Coats she had made for them, *Acts* 9. 39. *Blessed is he that considereth the Poor, the Lord will deliver him in time of trouble, &c.* Psal. 41. 2, 3. *He that hath pitty to the Poor, lendeth to the Lord*, Prov. 19. 17. *And that which he hath given, will he pay him again*; he shall be repaid with interest indeed: for it is a Sacrifice so acceptable, and well-pleasing, that in return to the *Philippians*, who had sent twice to *Paul*, *even to* Thessalonica, *to supply his necessity*, Phil. 4. 16. He saith, vers. 19. *My God shall supply all your need*, &c. *The Lord shew mercy to the House of* Onisiphorus, *for he often refreshed me, and was not ashamed of my Chain*, 2 *Tim.* 1. 16, 17. *And whosoever* (saith Christ) *shall give to drink unto one of these little ones, a cup of cold Water onely, in the Name of a Disciple, verily I say unto you, he shall in no wise lose his reward*, Mat. 10, 42. For at the great day of Reckoning, the Lord will esteem your Meat, Drink, Lodging, Clothing, and visits of his Hungry, Thirsty, Pilgrim, Naked, Sick, and imprisoned Ones, as done to him, *Mat.* 25. 35. *&c.* and the contrary will be cursed, *vers.* 41. *For I was an Hungry, and ye gave me no Meat, &c.* But such as consider the Poor, are pronounced happy, *Prov.* 14. 21. *He that giveth to the poor shall not lack*, *Prov.* 28. 27. and the *Righteous doth consider them*, Prov. 29. 7. who yet perhaps, may need an exhortation to be more enquiring after those that are at a distance from them in this evil day; and like the *Hebrews*, shew more labour of love herein. *Heb.* 6. 10.

making it more your business, as the Churches of *Macedonia*, 2 *Cor.* 8. 2, 3, 4. *Who to their power, yea, and beyond their power* (were commended herein) *as willing*; and according as the merciful Man, *Psal.* 112. 5. so to order your affairs with discretion, as that you may be ever *merciful and lending*. Oh! how many a profuse dish of Meat, and other extravagancies, which (in such times especially) may be *sin* to *provide*, *Ob. Isa.* 22. 13. *Exod.* 33. 4. *Ezek.* 21. 10. *Prov.* 23. 20. might be profitably laid aside for the poor? Oh! that we might not be by fits in this work, seeing the *Poor* are with us; and lest, as *Deut.* 15. 11. yea, increased daily, perhaps for tryal of our love unfeigned to the Lord a little season; who will shortly rid them out of their distress; but that in giving, there might be a *true respect* unto their *need*, *Deut.* 15. 8. *He that hath a bountiful eye, shall be blessed; for he giveth of his bread to the poor*, *Prov.* 22. 9. As the good *Samaritan*, *Luk.* 10. 33, 34, 35. who interrupted his Journey, imployed his Pains, Skill, Purse, and Credit too, wholly to free the poor stranger out of his misery, when the *Priest* and *Levite* (that professed more) neglected him: which *pattern* of *pity* to our Neighbour, the Lord commendeth to us, *vers.* 37. as our standing example, when great Professors fail: and himself our Pattern; who, *though he was Rich, for our sakes became Poor*, 2 *Cor.* 8. 9. Wherefore I beseech you, put on *bowels as the Elect of God*; give not according to the broken fragments of money you have about you, but learn rather obedience to that Word of the Lord, *Luk.* 12. 33. *Sell that you have, and give Alms*. Oh! how far are rich Professors from following the Lord herein, who among them hath voluntarily lessened the yearly value of his Lands (in Obedience to the Lord of all) in this? Oh! that *vers.* 34. may not conclude most rich Professors Treasure, to be onely earthly; *For where your Treasure is, there will your hearts be also*. But, alas! *How dwelleth the Love of God in him who hath this Worlds goods, and seeth his Brother need, and shutteth up his Bowels of Compassion?* Oh! tremble Rich Professors, *If* (in your expence upon your selves) *you are not so grieved for the afflictions of* Joseph, *Amos* 6. 6. how can you face the aforesaid Word, in 1 *John* 3. 17. with Peace, and shut up your Bowels to your poor Perishing Brethren? Who shall trust such Stewards, with the true Riches, *Luke* 16. 11. who deny the Lord, the faithful imploying the unrighteous *Mammon*? Profess what you will, you are nothing, if you be so unnatural as not to bear the burthens of your distressed Brethen, *Gal.* 6. 2, 3. Do you pass on the other side, and hide your eyes like the *Priest* and *Levite*, from the poor Object in necessity? The compassionate *Samaritan* shall shame you in the Day of the Lord. Can you at such a time (*Dives*-like) fare *deliciously*, and

cloath your self gorgiously, *and stop your ears at the cry of the poor? you also shall cry your selves, and shall not be heard*, Prov. 21. 13. Yea, is it not come to pass in part upon you already, as Zech. 7. 13. (compared to vers. 9.) for this very thing? And will not yet your danger be, as Esay 58. 1 8? *And though they cry in mine ears with a loud voice, yet will I not hear them. Is not this the fast that I have chosen, to loose the Bands of Wickedness; to undoe the heavy burthens, and to let the Oppressed go free? and that you break every Yoak? Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thy self from thine own flesh; then shall thy light break forth, &c.* Isa 58. 6, 7, 8. *Then shalt thou call, and the Lord will answer; thou shalt cry, and he will say, Here I am*, vers. 9. *And if thou draw out thy Soul to the hungry, and satisfie the Afflicted Soul, then shall thy light rise in obscurity, and thy darkenesse be as at noon-day: And the Lord shall guide thee continually, and satisfie thy Soul in draught, &c. vers.* 10, 11. But Oh rich Professor! Canst thou not draw out thy Soul? Canst thou not sell a part of thy Land, nor spare of thy Goods? Are thy Bowels so shut to thy poor Brother? Art thou rather ashamed of him in his Bonds? Canst thou not lend to the Lord? Know then, *Thou reproacheſt thy Maker*, Prov. 14. 31. He hath little credit with thee, while in this world; and thou shalt be reproached by him for ever, when he shall shut out thy cry. Oh! will thy fading Riches, whereof thou art an unjust Steward, (Luke 16. 9, 10, 11.) stand thee in stead with thy *powerless Profession*, when he shall require of thee an *account* of thy *Talent*? and thou shalt appear before him on the left hand, to hear him indict thee on this wise, *When I was an hungry, &c.* Mat. 25. 42, 43. But to such as through Grace can *trust* the Lord, and *honour him with their Substance*, Prov. 3. 9. I hope I need now say no more then exhort you, *to do it in simplicity*, Rom. 12. 8. *according to your ability*, 1 Pet. 4. 10. *chearfully*, 2 Cor. 9. 7. *and as you have opportunity*, Gal. 6. 10. which will not be long. And whilst the Lord, who giveth *Seed to the Sower*, and *blesseth the Seed sown*, give you to *reap bountifully*, 2 Cor. 9. 6. and *bless your Seed sown*, to the bringing the Blessings of *many that are ready to perish upon you*, and *raising up* in the heart of the received *abundant thanksgiving* to God in your behalf, 2 Cor. 9. 12, 13. To that end, as you are intreated for the Lords sake, to order your *affairs* with *Discretion*, avoiding all *lavish expenses*; every other way, to lay aside to your *utmost weekly*, 1 Cor. 16. 1, 2. and labour to engage (*verbatim*) by your earnest intreaty (*like the Macedonians*) some, as neat as you can, like *Paul*, 2 Cor. 8. 4. and *Titus*, vers. 16. and such *whose conversation is in the Gospel*,

vers. 18. and such who have often times *proved diligent in many things*, but now are *much more diligent*, vers. 22. whose *work* it may be more *naturally to mind*, and as *equally* as may be, administer your liberality, to the necessity of the innumerable distressed; in wisdom, that one do not abound, whilst others perish. Oh! that God would put it into the hearts of his Remnants every where, to imploy all their might herein; with *correspondency*, like to the *Body whereof Christ is the Head*, 1 Cor. 12. 26. 2 Cor. 11. 29. That our *Fasts* may not be *flung as dung in our Faces*; but with our acceptable Alms, come before him; and that the *Primitive Example* aforesaid, and the *solemn choosing seven men full of the Holy Spirit*, in one *Congregation*, *Acts* 6. 3, 7. might so far add to the weightiness of this affair, that there might be at least some such set a part, on the behalf of the thousands of Precious Ones, ready to perish in the Land; that the fierce anger of the Lord may not yet further kindle upon us, to the cursing our Blessings, and we be extinct as Monsters, forgetting our own flesh; that under so famous Profession, and frequent and fervent Prayer, suffered our fellow Members to famish, whilst we had fulness; Which the Lord in Mercy prevent. *Amen.*

And now a Word to the Afflicted.

IN *the time of adversity consider*, is the Counsel given of the Lord, *Eccles.* 7. 14. And indeed, till adversity, we are like the *Prodigal*, *Luke* 15. who came not to himself, *until he could not fill his belly with the Husks*, vers. 16. This Voice of the Lord calls now to the City, and the *Man* of *Wisdom* will know *his Name*; *hear the Rod, and who hath appointed it*, Mich. 6. 9. The *Visitations* of the Lord preserved *Jobs* Spirit, *Job* 10. 12. and if that be not the *Fruit*, to *take away the sin*, Isa. 27. 9. there is too much cause to fear, whether such a Professors Case be comprised in the *New Covenant*, *Psalm.* 89. 32. and then his *Poverty*, and his *Riches*, his *Prison*, and his *Liberty*, will be much a like, *under a Curse*; and he will fall into the two extream evils which *Agar* prayed (and *Solomon* by the Spirit gave Counsel) against, *Prov.* 30. 8. & 3. 11. But if the Lord please, I would (*Elihu* like) speak in the *uprightness* of my *heart*, *and utter knowledge clearly herein*, Job 33. 3.

I am very much perswaded, *That the good Figs for their good, are come first into captivity*, Jer. 24. 5. By captivity I mean the variety of close affliction, which the Lord immediately, or by cruel men, or any other way, hath brought them into, or bound them with, and by which he

he hath brought them down *wonderfully*; for so *Job's various distresse* is called a *Captivity*, *Job* 42. 10. And now, whether Poor, in Prison, or both Robbed, Spoiled, or on the Bed of Sickness; Banished or chased from thy dwelling, with the addition too (it may be) of inward withdrawing, &c.

First, I desire that first of all, I may be accepted in imploring thy very serious and diligent search, and self-examination, with assurance, that, that word, *Ezek.* 14. 23. is as true in thy case as ever, *That God hath not done without cause, all that he hath done unto thee*; and that (still finding out the cause) there will be no disposition to returning, but to self-justifying still, as *Mal.* 3. 8, 13.

Secondly, Till then the Commission for outward Judgements may continue, *Lev.* 26. 40. 1 *John* 1. 9. *Prov.* 28. 13.

Thirdly, Insensibleness of the Cause, exposeth to filthy-fretting, *Numb.* 14. 23, 24. *Prov.* 19. 3. but *Aaron*, when the *Cause* was shewed him, held his *peace*, *Lev.* 10. 3. and so *Mich.* 7. 9.

Fourthly, Till then, we cannot so fitly enjoy deliverance, *Ezek.* 16. 63. & 36. 31, 32.

Fifthly, This is a mean to deliver, when nothing else will do, *Ezek.* 7. 16. *Isa.* 57. 9, 10, 15. *Hos.* 5. 15. & 6. 1. *Ezek.* 18. 30.

Sixthly, Hereby God will be honoured again, and his Name gloriously vindicated, when thou shalt seriously thus acknowledge thy offences, *Jer.* 3. 13. *Josh.* 7. 19. And for Helps herein, I beseech you,

First, Hearken to the voice of the present Rod, expounded by the Word, *Psal.* 18. 25. *Hos.* 8. 3 & 10. 4. *Levit.* 26. 25. *Mich.* 6. 9.

Secondly, Let no special excellency cause thee to over-look the Cause, *Rev.* 2. 4, 5. & 14. 20. much less when it may be with thee, as *Rev.* 3. 1. *Eli*, *Moses*, *Jehoshaphat*, *Hezekiah*, *Asa*, *Jonah*, *David*, &c. troubled themselves, and some of them *Israel*, though they were eminent.

Thirdly, Begin at the Root, *Ezek.* 16. 2. to. 15. & *vers.* 27.

Fourthly, Do not clear thy self, because men may in many things falsly accuse thee, *Job* 40. 2. *to* 6. & 42. 1, 2. nor because men may in every thing commend thee, 2 *Cor.* 10, 18. *Gal.* 6. 4. But,

Lastly, Above all, seek at the Throne earnestly, with a true disposition to return, *Lam.* 3. 40, 41. *Jer.* 29. 12, 13, 14.

Know now assuredly, that the Prison or Captivity in which thou art, is God's *School* or *University*, wherein he would shew thee thy *work*, and the *transgression* wherein thou hast exceeded, *Job* 36. 8, 9. --- For thy work then, sure if thou art chosen to bear his Name, it is set down briefly in this single Scripture, *Mich.* 6. 8. and *what doth the Lord*

quire of thee? but to do juſtly, to love mercy, and to walk humbly with thy God. Whereon I will not inlarge impertinently, to ſwell my ſpeech beyond the patience of the afflicted, which perhaps his tribulation yet hath nor effected; but *expound*, walking humbly with thy God, by that *explanation* in *James* 4.7. where it is called, *a ſubmitting unto God*, that is, *to his Counſel*, to his *Will*, with a *reverend reſpect* to all his *advice* and *pleaſure* therein; contented with our condition, *turning* to his Will, humbly and timely under his reproof. Now poor Soul, was there not a day wherein Profeſſors experienced happineſs, whilſt they walked ſo humbly with their God? contented with Food & Rayment in the Work and Way of God? living in the comfort of the Righteouſneſs of Chriſt? in rich communion with him? innocently abiding with him, as in the *Caſe of Adulam*, for his will and work? cleaving to ſuch as *favoured his Righteous Cauſe in truth*? and ſteering thy courſe by the ſtreight Rule of his Counſel; not loving thy life in compariſon of his Precious Service, Cauſe and Goſpel? and *whether it was not then better with thee*? Did not all them that devoured thee offend? *Jer.*2.3. *Doſt thou not yet ſay, It was then better with me then now? Hoſ.*2.7. Doſt not yet hear the Lord lamenting over thee? as *Pſal.*81.11. to 15. *Oh that my people had hearkened to me, &c.* Doſt not yet know it's befallen thee, as *Ephraim? Hoſ.*13.1,9. Canſt thou not *remember* where thou didſt *loſe* thy *Crown?* that the way in which *Ephraim got gray hairs*, Hoſ.7.8. *to the end*, ſtole inſenſibly upon thee? & when men *gathered thee? John* 15.6. when the *preſent world was imbraced?* 2 Tim.4.10. Was there not a time wherein thou *followedſt God, as in a Land which was not ſown*? Jer.2.2. and thoughtſt thou hadſt *gain* enough *in God and Godlineſs*? 1 Tim.6.6. and thoughtſt thou hadſt enough of the world, and couldſt never get enough of God? and hath not a time ſtolen upon thee, wherein thou couldeſt never get enough of this world, but hadſt enough of God? When thou turnedſt thy back upon the *ſucceſsful victorious way of Faith*, and tryedſt the Carnal way of ſence (*like the Nations*, Jer.2.31.) in Pride and Oppreſſion *ſtaying thereon*? Iſa.30.12,13,14. when the Word of the Lord *grew a burthen to thee?* Jer.6.10,11. when thou greweſt zealous for thy utmoſt portion of earthly things, and cold and indifferent in heavenly things? Then thou mayeſt partly ſee thy work, and the *tranſgreſſion* thou haſt exceeded. Haſt thou not in thy fulneſs alſo fallen into *Sodoms* ſnare? *Ezek.*16.49. Pride, fulneſs of bread, *&c.* and been proud alſo of the *Mountain* or *Temple of the Lord*, Jer.7.4. under even the Nations tranſgreſſions? Was zeal for Righteouſneſs, and ſence of others cry in ſimplicity of Soul, turned into inſenſibleneſs of others ſufferings, and ſatisfaction taken in ſelf, ſenſuality? then mayſt thou cry (*for a ſeaſon at leaſt*) and not be heard, *Prov.*21.13. Was ſucceſſes abuſed, to *advance thy*

Pride and *ſecure* in provoking

the Lord to *jealousie*? Deut. 32.6. by lightness in Worship, 1 *Cor.* 10.22. by breaking faith with the Enemy, 2 *Sam.* 21. 1,2,3. and oppressing thy Brethren too at the same time, thinking to *build Zion with blood*, Mich. 3. 10,11. (wherefore it is now *plowed as a field*, &c.) and to *settle on the lees*, Zeph. 1.12,13. when thou hadst gotten greatness and lands, *Deut.* 6.11, 12. blessing those that so steered backward, *Ps.* 10.3. or at least not mourning over these, and such like departings and evils, *Ezek.* 9.4. then is our work now best to be, as *Eze.* 7.16. & 21.12. *Ezr.* 10.6. & to come to the Valley of *Achor*, stoning in our selves and others these troubling *transgressions*; and to be humbled deeply, if the Lord seem to give us a divorce, as *Jer.* 11.15. *Hos.* 2.15. And if any of you have got riches, & not by right, and now leave them in the midst of your dayes; or if you with-held, and it tendeth to *penury*, *lay your hand on your mouth*, Jer. 17.11. *Prov.* 11.24. if by any hint thou seest thy sickness, and thy wound, do not do now as *Hos.* 5.13. *Isa.* 31.1. & 57.9. but try the *good old way* following, wherein never any yet fail'd of finding effect, who attained to it in truth, *Deut.* 4. 29. *Hos.* 6.1. & 14.2,3. *Isa.* 10.20. *Jer.* 4.1,2,3,4. & 31.18,19,20. *Ezra* 10.2. *Ezek.* 7.16. *For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength, and ye would not; but ye said, no; for we will flee upon Horses*, &c. *Isa.* 30.15. But you will say to me, Who is he that liveth and sinneth not? have not all their faults? yea, yet let me say to thee, the *spots* of the Lords *people* are of several *sorts*; and though all of them have sinned, it is not safe (like the Hypocrite or time-server) to quit scores; therefore with their reprovers to spare the troubling sin. All *Israel* had sin in them, but *Achans* especially troubled *Israel*; therefore your Generation-sin against Gods Holy and Righteous Cause in your hands, dishonouring it, and his Holy Name, either by Oppression, grasping after the worlds greatness, wisdom or riches: which was so weak before you, unbelief drawing back, bringing an evil report upon the Promises; not delighting in, but despising the good Word and Wayes of the Lord; trusting in an Arm of flesh; lightly breaking Vows, and Faith, with God and men; walking haughtily and loftily, whilst oppression and violence continued and increased. Yea lastly, making Covenants with Hell and Death, *Isa.* 28.18. that is, Carnal interests, for fear of danger; saying, The time is not yet, *and the Lord will neither do good nor evil*, *Zeph.* 1. 12. and the like, are in the first place to be made close inquiry after, as troublers of *Israel*, and causers of confusion. Yet also have those that have erred in vision, and staggered in judgement, *Isa.* 28.7. limitting the Holy One to times, instruments and wayes of working, either for his People, or against his Adversaries, which he removeth as he sees good, *Ezek.* 16.50. though they should be wholly free (through mercy) from that dethroning sin of making league

with cursed interests, through unbelief, as *Isa.* 28. yet have they much cause of mourning, as having sinned both towards God greatly, and occasioned stumbling to many, and to their own Souls. Yea, lastly, If God hath given so much integrity to any, as to preserve them from the raging power of all the first black classes of publick corruptions (which is much to be feared) yet if thou hast been proud of thine integrity, as *Job* 32. 2. *slight* in thy reproofs, as *Eli*, 1 *Sam.* 2. 14. exalting thy self as *Moses*, saying, *Must we fetch water*, Num. 20. 10. instead of sanctifying God; Yea, in the ostentation of *Hezekiah*, *Is.* 39. 2. may not God bring thee through *Jobs* furnace, to bring thee into his abasement, *Job* 42. 6. or make thy ears tingle as *Eli* with rebukes, 1 *Sam.* 3. 13. or bury thee in silence as *Moses*, *Num.* 34. 5, 6. or make all that is in thy house be carried into captivity, as *Hezekiah*, *Isa.* 39. 6. but especially, if *Cain*-like, thou hast been glad in uncovering the nakedness of others; or *Herod*, or *Jehu*-like hast affected praise, 2 *Kin.* 10. 16. *Acts* 12. 23. or to have thy name exalted; may not God pour contempt upon thee? Oh! that we might be united in abasement, through the pouring down of the Spirit of Grace and supplication, as *Zach.* 12. 10, 11, 13. Observe these, that the house of *Levi*, *Nathan* and *David* (which were most eminent for faithfulness to the Lord) shall yet see cause enough (for their shortness made known to them in the light of the Spirit) to mourn as deeply (it may be) as *Shimei*, who at first cursed the work of God, 2 *Sam.* 16. 5. Yea truly, the *Publican*-like defiled One, or who may be too justly stiled the Apostate (that said, *I will not*, and after repented and went, *Lu.* 21. 29.) shall be before many that have learned to say, *Apostate* at every word, and walk not humbly with their God. Oh therefore! that as there may be maintained an irreconcilable enmity to, and true mourning over, yea constant, seasonable reprehension of every of the aforesaid evils; so also we might be more in the Spirit of the Holy Reprover of Old, and in their humility for our share of the evil, and shortness to prevent or cure it; which besides their own inward corruptions, shamed them alwayes before the Lord; and though kept (through grace) from the publick gross appearances of defilements in their day, yet involved themselves in their confessions usually with the worst of the Transgressors, *Ezra* 9. 7. *Ne.* 9. 33, 34. *Dan.* 9. 5. to 10, 13, 14. *Isa.* 24. 16. and 6. 5. Oh! how humbly do the Holy Angels appear in the perfect Will of God? *Isa.* 6. 2. The snuffers of the Sanctuary, were to be of pure gold, *Exod.* 37. 23. What need have brazen reprovers to blush then before the Lord? and desire rather the power of Christ, then pride of their own Integrity might rest upon them. The great means then that I advise towards thee, through hearing of the breach (this day upon the Lords poor Ones) is, true poverty of Spirit; each bearing his shame unto through abasement and repentance never to be repented of; no man sparing his own, nor

comming into the secret of any who would have his name whole, and his sin spared; but that they may be united indeed, thus to joyn together, to make one head, as *Hos.* 1. 11. to look on their sin-wildred-state, and lean no more to their own *understanding*, but upon their Beloved; (as to trust in his Words, so to wait for and walk in his way) And then I assure you, He that sitteth upon the Throne, would soon *make all things new*, Rev. 21. 5. *A new sharp threshing Instrument, having teeth*, shall quickly be intrusted unto them who would imploy it with strength, chiefly. First, Against their own abhominations; then shal *the iniquity of* Israel *be sought for, and there shall be none, and the sins of* Judah, *and they shall not be found*; *For I will pardon them whom I reserve*, saith the Lord, *Jer.* 50. 20. *In one day the iniquity of that Land should be removed*, Zech. 3. 9. and the Lord their God shall save them in that day, as the *flock of his People*; *for, they shall be as the stones of a Crown lifted up, as an ensign upon his Land. O turn you to the strong hold ye Prisoners of hope, even to day do I declare, I will render double to thee*, Zech. 9. 12, 16. *For in this Mountain shall the Hand of the Lord rest*, (that is his contending hand, with his inheritance) *and* Moab *shall be troden down under him, even as straw is trodden down for the Dunghil*, Isa. 25. 10. *In that day shall this Song be sung in the Land of* Judah, *We have a strong City, Salvation will God appoint for Walls and Bulwarks*, Isa. 26. 1. *There will I make the horn of* David *to bud. His Foundation is in the Holy Mountains*; *for thus hath the Lord spoken unto me, like as the Lyon, and the young Lyon roaring on his prey*; *when a multitude of Shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them*; *so shall the Lord of Hosts come down to fight for Mount* Zion, *and for the hill thereof. As Birds flying, so will the Lord of Hosts defend* Jerusalem; *defending also, he will deliver it, and passing over, he will preserve it*, Psal. 132. 17. & 84. 1. *Turn ye unto him from whom the Children of* Israel *have deeply revolted*, Isa. 31. 4, 5, 6. *Therefore will he give them up, until the time that she which travaileth hath brought forth*; *Then the remnant of his Brethren shall return unto the Children of* Israel, *and he shall stand and feed in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide*; *for now shall he be great unto the ends of the earth*, Mich. 5. 3, 4. *Be in pain therefore, and labour to bring forth, O Daughter of Zion, like a woman in travel*; *for now thou shalt go forth out of the City, and thou shalt dwell in the field, and thou shalt go even to* Babylon, *there shalt thou be delivered*; *There the Lord shall redeem thee from the hand of thine enemies*, Mich. 4. 10. *The foot shall tread it down, even the feet of the poor, and steps of the needy*, Isa. 26. 6. *For he will regard the prayer of the destitute, and not despise their Prayer*, Psal. 102. 17. *This shall be written for the Generations to come, and the people which shall be created, shall praise the Name of the Lord*; *for he looked down from the height of his Sanctuary*

from Heaven did the Lord behold the Earth, to hear the groaning of the Priſoner, to looſe thoſe that are appointed to death, to declare the Name of the Lord in Zion, *and his praiſe in* Jeruſalem; *when the people are gathered together, and the Kingdoms to ſerve the Lord. For the Lord ſhall Judge his people, and repent himſelf for his Servants; when he ſeeth that their power is gone, and there is none ſhut up or left,* Deut. 32. 36. *Amen.*

Even ſo come Lord Jeſus, come quickly. *Amen* and *Amen.*

But a Word to their Oppreſſors.

TO deliver mine own Soul, yet cautiouſly, for ſome of them are now grown ſuch ſons of *Belial, that a man cannot ſpeak to them,* 1 Sam. 25. 17. and therefore I will confine my ſelf to ſome Scripture truths (not yet out of date) which it wil concern them to conſider, as the *Oracles* of him who (if they will not hear) ſhall make himſelf be heard, by another voice of his, that yet they have not heard. *And the Lord ſhall cauſe his glorious Voice to be heard, & ſhal ſhew the lightning down of his Arm, with the indignation of his Anger, and with the flame of a devouring Fire: with ſcattering, and tempeſt, and hail-ſtones; for through the Voice of the Lord, ſhall the* Aſſyrian *be beaten down, which ſmote with a Rod,* Iſa. 30. 30, 31. *And I will execute vengeance in anger, and fury upon the* Heathen, *ſuch as they have not heard,* Mich. 5. 15. *The great day of the Lord is near, it is near, and haſteth greatly, even the Voice of the Day of the Lord; the mighty man ſhall cry there bitterly,* Zeph. 1. 8. to 18. *For thus ſaith the Lord God, My people went down aforetime into* Egypt *to ſojourn there, and the* Aſſyrian *oppreſſed them without cauſe; Now therefore, what have I here, ſaith the Lord, that my people is taken away? They that rule over them, make them to howl, ſaith the Lord, and my Name continually every day is blaſphemed; therefore my people ſhall know my Name, &c.* Iſa. 52. 4, 5, 6. *So that a man ſhall ſay; Verily there is a reward for the Righteous; verily there is a God that judgeth in the Earth,* Pſal. 58. 11.

Wo to the bloody City, it is full of lies, the prey departeth not; Art thou better than populous No, &c. *All thy ſtrong holds ſhall be like fig-trees, with the firſt ripe figs; if they be ſhaken, they ſhall even fall into the mouth of the eater. Thy crowned men are as the Locuſts, and thy Captains as the great graſs-hoppers, which camp in the hedges in the cold day, but when the Sun ariſeth they flee away, and their place is not known where they are. There is no healing of thy bruiſe, thy wound is grievous, all that hear the bruit of thee, ſhall clap their hands over thee; for upon whom hath not thy wickedneſs paſſed continually?* Nahum 3. 1. *She is empty, and void, and waſte; and the heart melteth, and the knees ſmite together,* Nahum 1. 10. *Becauſe ye*

were glad, because ye rejoyced, O ye destroyers of my heritage.--- Jer. 50. 11. *For thus saith the Lord God, Because thou hast clapped thy hands, and stamped with thy feet, and rejoyced in heart with all thy despite against the Land of* Israel, Ezek. 25, 6. *And have taken vengeance with a despiteful heart to destroy it, for the old hatred,* vers. 15. *Behold I will make* Jerusalem *a cup of trembling unto all people round about, when they shall be in the siege both against* Judah *and against* Jerusalem. *And in that day, I will make* Jerusalem *a burthensome stone for all people; all that burthen themselves with it, shall be cut in pieces. Though all the people of the earth be gathered together against it; In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of* Judah, &c. Zech. 12. 2, 3, 4. *The adversaries of the Lord shall be broken to pieces, out of Heaven shall he thunder upon them; the Lord will judge the ends of the Earth, and he shall give strength unto his King, and exalt the horn of his Anointed,* 1 Sam. 2. 10. *Moreover, the multitude of thy strangers, shall be like the small dust, and the multitude of the terrible ones shall be as chaff that passeth away; Yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of Hosts, with thunder and with earth-quake, and great noise; with storm and tempest, and the flame of devouring fire. And the multitude of all the Nations, that fight against* Ariel, *even all that fight against her, and her munition, and that distress her, shall be as a dream of a night vision,* Isa. 29. 5, 6, 7. *I was wroth with my People, I have polluted mine inheritance, and given them into thine hand; thou didst shew them no mercy: upon the Ancients hast thou very heavily laid the Yoak,* Isa. 47. 6, 11. *And thou saidst,* &c. *Therefore shall evil come upon thee, thou shalt not know from whence it riseth; and mischief shall fall upon thee, thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know.* And vers. 3. *I will take vengeance, I will not meet thee as a man; for he bringeth down them that dwell on high, the lofty City he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust: The foot shall tread it down, even the foot of the poor, and the steps of the needy,* Isa. 26. 5, 6. *Let favour be shewed to the wicked, yet will he not learn Righteousness: In the land of uprightness will he deal unjustly; and will not behold the Majesty of the Lord. Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envie at thy people; yea, the fire of thine enemy shall devour them. And they shall pass through it hardly bested and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King and their God, and look upward: and they shall look to the earth, and behold trouble and darkness, dimness of anguish, and they shall be driven to darkness,* Isa. 8. 21, 22. *Behold the whirlwind of the Lord goeth forth with fury, a continual whirlwind, it shall fall with pain upon the head of the wicked; the fierce anger of the Lord*

shall not return, until he hath done it, and until he hath performed the intents of his heart; in the latter dayes you shall consider it, Jer. 30. 23, 24. *For the Lord shall rise up as in Mount Perazim; he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his Act, his strange Act: Now therefore be ye not mockers, lest your bonds be made strong,* Isa. 28. 21, 22. *Beware therefore, lest that come upon you, which is spoken of in the Prophets; Behold ye despisers, and wonder, and perish; for I work a work in your dayes, a work which ye shall in no wise believe, though a man declare it unto you,* Acts 13. 40, 41. *And that prophane wicked Prince of Israel, whose day is come, when Iniquity shall have an end; Thus saith the Lord God, Remove the Diadem, and take off the Crown, this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is, and I will give it Him,* Ezek. 31. 25, 26, 27. *His enemies will I cloath with shame, but on himself shall his Crown flourish,* Psal. 132. 18. *And he shall come upon Princes, as upon Morter, and as the Potter treadeth clay,* Isa. 41. 25. *For the oppression of the poor, and sighing of the needy; now will I arise (saith the Lord) I will set him in safety from him that puffeth at him,* Psal. 12. 5. *The meek also shall increase their joy in the Lord, and the poor among men shall rejoyce in the Holy One of Israel: for the terrible one is brought to nought, and the scorner is consumed; and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate; and turn aside the just for a thing of nought;* Isa. 29. 19, 20, 21. Ezek. 35. 5. Jer. 46. 27. Isa. 10. 1, 4. Ezek. 29. 7. *Be wise now therefore O ye Kings; be instructed ye Judges of the Earth; serve the Lord with fear, and rejoyce with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him,* Psal. 2. 10, 11, 12.

Have all the workers of Iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear; for God is in the Generation of the Righteous, Psalm. 14. 4, 5.

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ſhall not return, until he hath done it, and until he hath performed the intents of his heart; in the latter dayes you ſhall conſider it, Jer. 30. 23, 24. *For the Lord ſhall riſe up as in Mount* Perazim; *he ſhall be wroth as in the valley of* Gibeon, *that he may do his work, his ſtrange work; and bring to paſs his Act, his ſtrange Act: Now therefore be ye not mockers, leſt your bonds be made ſtrong,* Iſa. 28. 21, 22. *Beware therefore, leſt that come upon you, which is ſpoken of in the Prophets; Behold ye deſpiſers, and wonder, and periſh; for I work a work in your dayes, a work which ye ſhall in no wiſe believe, though a man declare it unto you,* Acts 13. 40, 41. *And that prophane wicked Prince of* Iſrael, *whoſe day is come, when Iniquity ſhall have an end; Thus ſaith the Lord God, Remove the Diadem, and take off the Crown, this ſhall not be the ſame; exalt him that is low, and abaſe him that is high. I will overturn, overturn, overturn it, and it ſhall be no more, until He come whoſe right it is, and I will give it Him,* Ezek. 31. 25, 26, 27. *His enemies will I cloath with ſhame, but on himſelf ſhall his Crown flouriſh,* Pſal. 132. 18. *And he ſhall come upon Princes, as upon Morter, and as the Potter treadeth clay,* Iſa. 41. 25. *For the oppreſſion of the poor, and ſighing of the needy; now will I ariſe (ſaith the Lord) I will ſet him in ſafety from him that puffeth at him,* Pſal. 12. 5. *The meek alſo ſhall increaſe their joy in the Lord, and the poor among men ſhall rejoyce in the Holy One of* Iſrael: *for the terrible one is brought to nought, and the ſcorner is conſumed; and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a ſnare for him that reproveth in the gate; and turn a ſide the juſt for a thing of nought,* Iſa. 29. 19, 20, 21. Ezek. 35. 5. Jer. 46. 17. Iſa. 10. 1, 4. Ezek. 29. 7. *Be wiſe now therefore O ye Kings; be inſtructed ye Judges of the Earth; ſerve the Lord with fear, and rejoyce with trembling. Kiſs the Son leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little. Bleſſed are all they that put their truſt in Him,* Pſal. 2. 10, 11, 12.

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